HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.

JOSEPH HORACE KIMBALL, Editor.

Elbridge G. Chase, Printer.

ANTI-SLAVERY.

Second Annual Meeting of the Vermont Anti-Slavery Society.

The Vermont Anti-Slavery Society commenced its second annual meeting at the Town Room in Middlebury, Feb. 16, 1836, the Rev. JOHN IDE, President, in the chair.

The meeting was opened with prayer by Rev. Josiah F. Goodhue of Shoreham.

On motion, the friends of the cause of immediate emancipation, who might be present without credentials, were invited to take seats and participate in the deliberations of the meeting.

Letters were read from the following gentlemen and ordered to be published with the proceedings of the Society: Rev. Dr. Hawes of Hartford, Conn.; Rev. Dr. Cox of Auburn, N. Y., Wm. Lloyd Garrison of Boston; James G. Birney of Cincinnati, Hon. Wm. Jay of New York; and James Ballard of Bennington.

The Annual Report of the Board of Managers was read by the Corresponding Secretary; and

On motion the Report was accepted and directed to be printed under the direction of the Executive Committee.

The annual report of the Treasurer was also presented, accepted and ordered to be printed.

Rev. Beriah Green, President of Oneida Institute, was introduced to the meeting; and on motion of Mr. Murray of Brandon,

Voted, That Rev. Beriah Green of Whitesborough, N. Y., now present, be invited to sit as a corresponding member.

The Committee appointed for that purpose reported a nomination of officers of the Society for the year ensuing, and the following persons were appointed, viz:

ASA ALDIS, of St. Albans, *President.*
Vice Presidents.
[fourteen in number.]
C. L. KNAPP, of Montpelier, *Recording Secretary.*
O. S. MURRAY, of Brandon, *Corresponding Secretary.*
E. H. PRENTISS, of Montpelier, *Treasurer.*
ZENAS WOOD, of Montpelier, Auditor.
Board of Managers.
[twenty one in number.]

The Society then adjourned to meet in the evening at the Congregational meeting house.

HALF PAST 6.

Prayer by Rev. Mr. Green.

The Rev. Mr. Eaton of Charlotte then delivered an address, in which the principles and purposes of abolitionists were clearly explained and ably vindicated.

Rev. Beriah Green followed in a brief address, after which the Society adjourned to meet in the Town Room to-morrow morning at 9 o'clock.

WEDNESDAY, Feb. 17.

The Society met pursuant to adjournment.

Prayer was offered by Rev. Mr. Green.

Mr. Johnson, from the committee appointed to prepare resolutions, reported the following, which were taken up separately, and after remarks by Rev. Mr. Green of New York, Mr. Barber of Middlebury, Mr. Richards of Bennington, Mr. Battey of Starksborough, Hon. D. Wooster of Middlebury, Mr. Knapp of Montpelier, Mr. Robinson of Ferrisburgh, Col. Bingham of Cornwall, Mr. Murray of Brandon, Mr. Johnson of Middlebury, Rev. Mr. Goodhue of Shoreham, and Dr. Hale of Brandon, were adopted:

Resolved, That for the people of this country to sanction by their acts, their words, or even by their silence, the existence of slavery, would be to acquiesce in the subversion of the fundamental principles of all freedom—to live down the truths of the Declaration of Independence, and libel the memories of their revolutionary fathers.

Resolved, That the existence of slavery and the slave trade in the District of Columbia, is a "plague-spot" on the face of our government, and should be removed by the exercise of the powers conferred upon Congress by the constitution.

Resolved, That the only eligible and sure means of overthrowing the system of slavery is by enlightening the public mind, by free discussion, and the operation of a correct public sentiment upon the consciences and hearts of the whole nation.

Resolved, That the admission by the distinguished advocates of slavery, that the people of the South do not fear insurrections among the slaves from the dissemination of anti-slavery publications, but that they fear the operation of those publications upon the consciences of slaveholders themselves, is proof the most convincing, not only of the efficacy of our measures, but of their expediency and propriety.

Resolved, That we consider the many recent attempts to stifle free discussion by mobs and riotous assemblies, as the most alarming evidence of the decline of public morals, public patriotism and public liberty, and as totally subversive, if acquiesced in by the community, of the principles of our government and the existence of freedom.

Resolved, That we will discountenance and withstand every effort to prevent free inquiry into the merits of every question of public interest, and will uphold the public and unfettered discussion of all subjects relating to public policy, public evils, and public and private rights; and that the more these rights are assailed, the firmer shall be the tone in which we will assert them.

Resolved, That while we speak of slavery in terms of the severest condemnation and reproof, we design not to provoke the resentment or stir up the hatred of the people of the South against those of the North; but wish, by portraying the sin, to ensure the repentance of the wrong doer, and save both the oppressor and the oppressed from evils which their relation never fails to bring upon them.

Resolved, That we believe the emancipation of the slaves of the South would be attended with no danger to the security of the whites, in their persons or their property—that the blacks would become, when free, if properly treated and instructed, an industrious, orderly and thriving population; and that the planters would be enriched instead of impoverished by employing them as free laborers in lieu of holding them as slaves.

Resolved, That the opinions which we have heretofore expressed in relation to the American Colonization Society remain unchanged; that we regard the doctrines which it promulgates in relation to slavery and abolition, through its official publications, as tending to obstruct the progress of emancipation; and that the example of that eminently patriotic and benevolent individual, GERRIT SMITH, in withdrawing from the Society, is worthy of imitation by all those of its patrons who are opposed to slavery.

Resolved, That we admire the intrepidity, fortitude and Christian philanthropy of JAMES G. BIRNEY, in the stand he has taken against slavery and in favor of immediate emancipation, and that we commend the Philanthropist, published by him, to the patronage of the friends of human rights.

Resolved, That instead of considering GEORGE THOMPSON and CHARLES STUART "foreign emissaries," sent to this country to stir up strife and promote discord, we deem them messengers of truth to a guilty people; and that the reproach which has been cast upon them, and particularly the relentless persecution waged against the former, are eminently disgraceful to our country.

Resolved, That while we combat for the principles of universal and immediate emancipation, and push the banner of our faith to new fields of trial and of triumph, we can never forget the lofty and fearless spirit—the philanthropic and noble mind—the generous and manly daring—the patient and self devoted endurance of the calumniated, devoted, heroic WILLIAM LLOYD GARRISON.

Mr. Barber, from the committee appointed to draft a memorial to Congress, made report, and the following memorial was, after discussion, adopted, and ordered to be forwarded to Congress, authenticated by the signatures of the President and Recording Secretary, on behalf of the Society:

To the Hon. the Senate and House of Representatives in Congress assembled:

The petition of the undersigned, in behalf of the Vermont Anti-Slavery Society, respectfully represents:

That in the estimation of your petitioners the existence of slavery and the slave trade in the Capital of the United States is an evil of an alarming character and a reproach upon the government of the country, and that it is, alike due to the spirit of our institutions and the character of the nation, that they should no longer exist within that portion of the Republic which is under the "exclusive jurisdiction" of Congress.

While, therefore, your petitioners do not admit that Congress cannot and ought not to abolish slavery and the slave trade in the District of Columbia; yet, as it is alleged that great and insurmountable difficulties attend the legislation of Congress in relation to these evils in that District, and in order to free the nation from the guilt and reproach of suffering them to exist in the Capital of the Republic, your petitioners humbly pray your honorable bodies to pass a law removing the seat of government to the city of Pittsburgh, Pa. or such other place within the limits of the free States as the wisdom of your honorable bodies may deem most advisable. And as in duty bound, your petitioners will ever pray.

The committee on finance made a report, recommending that a circular be addressed by the Executive Committee to the several auxiliary Societies in this State, representing the importance of sustaining our cause by liberally providing for the dissemination of light and truth on the subject of slavery—and that measures be taken to raise a definite sum within this State, to be designated in the circular. The report was accepted.

The committee to whom was referred the subject of Depositories of anti-slavery books and papers, made report that in their opinion the success of the cause requires the establishment of at least two Depositories in this State. Report accepted. [The Executive Committee subsequently decided to establish Depositories at Brandon, Middlebury, Vergennes, and Montpelier, where publications may now be found.]

On motion of Mr. Haskell of Cornwall,

Resolved, That we fully endorse the decision of Judge HARRINGTON once made in *this house*, in relation to the evidence necessary to prove property in man, that nothing short of "A BILL OF SALE FROM THE ALMIGHTY" is sufficient.

Adjourned to meet in the Congregational meeting-house at 2 o'clock, P. M.

2 O'CLOCK, P. M.

The Society met pursuant to adjournment, and after prayer by Rev. Mr. Goodhue, a deeply interesting address was delivered by Rev. Beriah Green. After which on motion of Mr. Knapp, it was

Resolved, That this Society will make a vigorous effort to raise $2000,00 this year for the support of the cause.

[On the adoption of this resolution, a subscription was opened, and various sums were pledged by individuals, which, with the collection taken in the evening, amounted to $675 14.]

On motion of Mr. Knapp,
Adjourned till half past 6.

HALF PAST 6.

The Society met at the meeting house Dr. Hale of Brandon took the chair. Prayer by Rev. Mr Ide.

Mr Knapp offered the following resolution, which was supported by the mover, by Mr. Barber, and Rev. Mr. Green, and adopted:

Resolved, That the spirit of defiance manifested so generally by the slaveholders of the South, in reference to the movements of abolitionists, affords no reason for the relaxation of our efforts, and no proof that those efforts have been either unwise or misdirected.

On motion of Mr. Murray,

Resolved, That the Executive Committee be instructed to appoint delegates to attend the annual meeting of the American Anti-Slavery Society in May next; also delegates to the New England Convention to be holden in Boston.

On motion of R. T. Robinson,

Resolved, That by consuming the produce of the labor of slaves, we are directly sustaining the iniquitous system of slavery; and that therefore, as abolitionists, we are called upon to abstain from using such articles as are believed to come to us through so polluted a channel.

Resolved, That the thanks of this Society be tendered to the committee of the Congregational Society of Middlebury for the use of the meeting house; and to the choir of singers for their interesting performances during our meeting.

Voted, To request the editors of the Vermont Chronicle and Vermont Telegraph, and all other editors in the State, to publish the proceedings of this meeting, together with the letters of Messrs. Cox, Garrison, Birney, Hawes and Jay.

C. L. KNAPP, *Rec. Sec.*

Freedom of Speech and of the Press.

Guaranteed by the Constitution of the United States, and of the several States.

Article III. Amendment. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of Speech or of the Press; or the right of the people peaceably to assemble, and petition the government for a redress of grievances."

Maine. Every citizen may freely speak, write, and publish his sentiments on any subject, being responsible for the abuse of this liberty. No laws shall be passed regulating or restraining the freedom of the Press.

Massachusetts. The liberty of the Press is essential to the security of freedom in a state; it ought not, therefore, to be restrained in this Commonwealth.

New-Hampshire. The liberty of the Press is essential to the security of freedom in a state: it ought, therefore, to be inviolably preserved.

Vermont. The people have a right to a freedom of speech, and of writing and publishing their sentiments concerning the transactions of government, and therefore the freedom of the Press ought not to be restrained.

Connecticut. Every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that liberty. No law shall ever be passed to curtail or restrain the liberty of speech or of the press.

New-York. Every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to abridge their liberty of speech or of the Press.

In all prosecutions, or indictments for libels, the truth may be given in evidence to the jury, and if it shall appear to the jury, that the matter charged as libellous is true, and was published with good motives, and for justifiable ends, the party shall be acquitted, and the jury shall have the right to determine the law and the fact.

Pennsylvania. The printing press shall be free to every person who undertakes to examine the proceedings of the Legislature, or any branch of government, and no law shall ever be made to restrain the right thereof. The free communication of thoughts and opinions is one of the invaluable rights of man; and every citizen may freely speak, write, and print, on any subject, being responsible for the abuse of that liberty.

Delaware. The press shall be free to every citizen who undertakes to examine the official conduct of men acting in public capacity, and every citizen may print on any subject, being responsible for the abuse of that liberty.

Maryland. The liberty of the press ought to be inviolably preserved.

Virginia. The freedom of the Press is one of the greatest bulwarks of liberty, and can never be restrained but by despotic governments.

North Carolina. The freedom of the Press is one of the greatest bulwarks of liberty, and therefore ought never to be restrained.

South Carolina. The trial by Jury, as heretofore used in this State, and the liberty of the Press, shall be forever inviolably preserved.

Georgia. Freedom of the Press, and trial by jury as heretofore used in this State, shall remain inviolate; and no expost facto laws shall be passed.

Kentucky, Tennessee, Indiana, Louisiana, and Illinois. The Printing Presses shall be free to every person who undertakes to examine the proceedings of the Legislature, or any branch of government; and no laws shall be made to restrain the right thereof.—The free communication of the thoughts and opinions is of the invaluable rights of man; and every citizen may freely speak, write and print, on any subject, being responsible for the *abuse* of that liberty.

Ohio. The Printing Presses shall be open and free to every citizen who wishes to examine the proceedings of any branch of government, or the conduct of any officer; and no law shall ever restrain the right thereof. Every citizen has an indisputable right to speak, write or print, upon any subject, as he thinks proper, being responsible for the abuse of that liberty.

Missouri. The free communication of thoughts and opinions is of the invaluable rights of man; and every person may speak freely, write, and print on any subject, being responsible for the abuse of that liberty.

Mississippi. Every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that liberty. No law shall ever be passed to curtail or restrain the liberty of speech or of the Press.

Alabama. Every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that liberty.

Mobism at the East.

We have lately read of two transactions in New-England, that are enough to cause the blush of shame to burn into the very bone, upon the cheek of every New-Englander.—The one took place in New-Hampshire, and the other in Maine.

In the former State, the Rev. Mr. STORRS, a Methodist minister of the real Wesleyan stamp, and in good standing with his Conference, has been arrested as a *vagabond!*—a "wanton, lascivious (these are the very words) vagabond." And all because he ventures to plead for the oppressed.

The other transaction, which took place in Maine, we find recorded in a communication in the "Christian Mirror." It took place in the town of Denmark. The Editor of the 'Mirror' referring to the communication of his correspondent, says, truly—"Something ROTTEN in Denmark." He further calls it an "unspeakably disgusting affair." It was indeed, and such an one as we can only allude to in the most general terms. Suffice it to say, that it having been understood that a lecture on slavery was to be delivered in the meeting house, it was broken into the night previous, and floor, pulpit, nay even the Holy Bible itself, defiled in such a way, as it is "a shame even to speak of."

They may say what they please of our morals here in the West. There is indeed, much to deplore, much to mourn over; but in no place we are acquainted with, would such transactions as are here recorded be tolerated. We are above *such* things, at least.—New-England has been the "glory" of this land: does she mean to make herself its "hissing and byword?"—*St. Louis Observer.*

[From the Philadelphia Evening Star.]

The Constitution.

No. 1.

At the present more than at any other time, it is highly important that every American should carefully study the Constitution of the United States. Positions are taken and assumptions made, at variance with its liberal spirit, and the manifest intentions of the illustrious men who framed it.

In relation to Slavery and the Slave Trade, whether Domestic or Foreign, we think we can show that *both* were intended to cease, after the year 1808.

Our conviction is moreover strengthened by a reference to the Journal of the Continental Congress of 1774, which unanimously entered into resolutions declaratory of the *conscientious* views of *all* the patriots, statesmen, and sages who composed that body. We shall make a transcript of those proceedings at another time.

Sec. 9th of Art. 1st of the Constitution, 1st paragraph, says—'The *migration* or *importation* of such persons as any of the States *now existing*, shall think proper to admit, shall not be prohibited by the Congress, prior to the year one thousand eight hundred and eight; but a tax or duty may be imposed on such *importation*, not exceeding ten dollars for each person.'

Here is a remarkable phraseology. The *migration* or *importation*. Why both these terms? Because, the conjunctive 'or' implies an *alternative*,—the *one* or the *other*.—Therefore not synonimous.

Migration relates specially to a removal from State to State, *importation* to an introduction or bringing from a Foreign country. The former refers to the *Domestic*, the latter to the *Foreign* Slave Trade. And that no error might be committed, when speaking of the *tax*, or *duty*, the term *importation* alone is used. Why? Congress, not the States, has the right to *levy taxes*. It would be an infringement of the rights of the States if Congress should tax the *migration* from one State to another, but it *may* tax commodities &c. *imported* from Foreign States or Kingdoms.

Again, the Constitution certainly contemplated the final termination to Slavery after the expiration of the year 1808, because in the same art. [illegible] another peculiarity of expression, viz. '*any of the States now existing*.' Why *now existing?* Because, we contend, the Constitution designed *no future State* should be blighted by Slavery or the Slave Trade. Another reason for such phraseology, was a disposition for compromise, to gratify Georgia, and perhaps some other of the States, at that critical time, so that the allowance of what might be considered as a bonus, might induce all the States to unite in one Government.

We shall pursue this interesting topic on another occasion. A.

COMMUNICATIONS.

[For the Herald of Freedom.]

To the Honorable Reverend David L. Morril, M. D. LL. D.

DEAR SIR,—I have just perused a communication of yours in the Observer of February 19, in which you take the position, that slavery is "recognized" by the moral law of God. You say nothing about slavery in the abstract or concrete—but assert that slavery is "authorized by the laws of God." If this be correct, of course slavery is morally right—yea, every man is under moral obligation to sustain it. Now what has led you to change your mind? Not a year ago you asserted that slavery was morally wrong—that is, as I understand it, contrary to God's moral law. Beware, a house divided against itself cannot stand. If you can reconcile your two assertions, I think you may possibly do for a missionary to Liberia.

But, sir, let me further inquire, does the moral law authorize or sanction every thing permitted by the positive law? Do you really believe it is agreeable to the moral law of God, that a man should "put away his wife for every cause?" It was allowable by the positive law as much as slavery. Does the Bible any where say polygamy is sin? Is it not even countenanced by the positive law? (Exodus xxi. 9, 10.) I do not ask whether any ever wished it was just and right, but do you believe it is? I have as much bible for it as you have for slavery—take them in the abstract or concrete. I suppose you would justify private revenge and murder in the same way. They were tolerated by the law of Moses in the same way that it tolerated slavery.

But further, the Hebrews were allowed to enslave those of their own nation as well as Canaanites—so I suppose if you should die insolvent it would be morally right to sell at public auction, with other "goods and chattels," your wife and little ones—one to New-Orleans, another to Charleston, S. C. and so on—and there to deprive them of all means of intellectual and moral improvement. Now, do you not shudder at your own doctrine? Do you really believe it is morally right to buy and sell the image of God? Can you go into your closet and pray God to prosper the domestic slave trade? and bless the means used to perpetuate slavery?—Can you bow down before God and beseech him to render effectual the means used to chain the immortal minds of the slaves in ignorance and despair? Would such prayers be morally right? Would they be acceptable to God? If slavery is morally right we may pray for its perpetuity. If it is sin we should pray for its immediate abolition. No matter whether God tolerated it among the Hebrews or not. But why did he tolerate polygamy, divorce, slavery, &c. in those days? Has not Christ told us? "Because of the hardness of their hearts." And what did this hardness of heart which led them to the commission of such sins ultimately bring upon them? Where are they now? And if we as a nation repent not speedily, and "break every yoke," and "let the oppressed go free," have we not reason to fear the day is nigh when the Saviour might weep over us as over Jerusalem, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes.'

DELTA SIGMA.

Down here, Feb. 1836.

[For the Herald of Freedom.]

Universality of Principles.

It is useful, remarks Dr. Channing, to recur at times to first principles. Amid the bustle of life, and through the influence of selfishness and passion, we are but too apt to forget our principles—the First Truths, the Accidence of Moral Science. Perhaps we are still more apt to forget their application. We admit their truth, we acknowledge their reality—but we pass over our own violations of them, and we entirely forget them in practice. The deeper we become involved in guilt and absurdity, the more exalted we not unfrequently are in our own eyes.—Pythagoras, himself a great orator, preached silence to his disciples. Lord Shaftsbury, the most pompous and affected of writers, is ever praising simplicity of style. Lord Coke boasted freedom from obscurity, ambiguity and prolixity, when, in fact, these are the very charges to which he was most peculiarly obnoxious. The staggering tippler, maintaining his erect position solely by the aid of some friendly post, is ready to swear that he never was so sober in his life, and the most arrant of knaves is the first to cry thief.

Slavery [illegible] appears to [illegible] self-flattering [illegible] himself free from all imputation of vice, inhumanity, oppression, murder, at the very instant that he is forcibly restraining his fellow creatures from the knowledge of a Saviour, is binding them to unwelcome tasks, subjecting them to arbitrary punishments, enforcing ignorance with all its moral pollutions, dissolving the marriage connection, and trifling with the most sacred of human rights. While doing all this he can worship his God without a pang of self reproach, can calmly contemplate his deeds of ostentatious and distant benevolence, can rely with self-complacency upon the certainty of his salvation through the merits of a Redeemer whose dying mercies he forbids to his fellow-mortal, and can thank his God that he is not as other men are.

Slaveholders will admit cheerfully the very principles which must totally subvert the bloody system they sustain, and seem not to be aware of their universal application:—to their own sins as well as those of others. Not only their moral eyes but even their intellectual light is darkened through the influence of this abominable, all-polluting sin. They see through a glass, darkly. They will quote scripture to their purpose, as can other notorious personages, and they can unwittingly furnish their antagonists with weapons most efficient for their own overthrow.

Take the following as one instance of the blind unconsciousness with which the upholders of slavery can assert principles for a different purpose, which are equally applicable to their own sins. It is an extract from the address of Judge Gaston, of North Carolina, before the literary societies of Princeton, delivered last August. Has any abolitionist ever more briefly, clearly and explicitly laid down the doctrine of disregarding consequences in the pursuit of justice, equity and everlasting Right? Mark the sentence we have capitalized.

"He who desires unlawful power is not only guilty of the grievous crime of usurpation, but he is responsible to God and man for every mischievous consequence which results from the crime. To God alone it is given to foresee with unerring certainty, what will follow from human conduct. *To man it belongs to do what is right—what has been directed*—AND TRUST THE CONSEQUENCES TO GOD. But if he will do what he knows is forbidden, and impiously experiment on human happiness, all the misery which follows from the deed accompanies the transgression, and they both lie at his door. "Yet the provocation was strong." And for that very reason, those who felt themselves provoked were peculiarly disqualified to judge and to punish. This pretext of excuse directs our attention at once to the great cause wherefore the law allows to no man the right of revenge. Every individual who enters into society, surrenders all claim to the power of private judgment and punishment, because the exercise of it is incompatible with the existence of society. If one were allowed to be a judge of his own cause, there would be no bounds to his inflictions but the limits of his resentment. If one may rightfully exercise this power, upon no principle of social equality can it be denied to others."

Judge Gaston proceeds to apply these glorious principles to the unholy spirit of mobocracy now pervading our land. The extract above, with much more to similar purpose, though more restricted in its application, is copied with approbation, into the Charleston (S. C.) Observer, a pro-slavery, Presbyterian religious paper (what an anomaly!); and in an editorial column of the same paper, is a tirade of abuse directed against the stated clerk of the Ohio Presbytery for forwarding to the stated clerk of their own Presbytery certain resolutions breathing too much of the spirit of liberty. Behold! how such Christians love one another!

By the way, the above extract is entitled in the Observer, "LAW THE GUARDIAN OF FREEDOM." Is there nothing incendiary there?

Letter to the N. H. Observer.

The following communication was presented to the Editors of the Observer for publication in that paper; but for reasons deemed satisfactory by them, they declined inserting it. We, therefore, with much pleasure, present it to the readers of the Herald.

To the Concord Observer.

MR. EDITOR—The times call for great plainness of speech and explicit avowals of opinion, upon the great questions that are now testing the church and the country. All professing christians should know where they stand, and frankly and firmly *show* where they stand on these questions. I am glad to see them beginning more generally to sign their names to their communications.

I saw several articles in the Observer of February 13th, to which I wish respectfully to call the attention of your readers. One signed D. L. Morril—in which are two things, at least, which I commend—one the writer's own proper signature—and the other a *direct avowal* of his opinion—although to my mind a horrid one—that "Slavery is authorized by the laws of God."—This opinion, though entertained by many and *wished by more*, is not often avowed in print, north of the Potomac.

Whether any condition existed in scripture times, which may now properly be termed *slavery*, or not, I would not here consider. But I would promptly say, that if there did, it never had the revealed approbation of God. It *never could have had His approbation*. If He *permitted* its existence, it was among other *permitted crimes*—for which He punished all who were guilty of it, and all who *neglected or refused* to do all they could to abolish it. To my mind, the slave "Laws of God," would break up our slave system entirely. Dr. Morril says "Slavery is sanctioned by the laws of God," in reply to a letter of Rev. Mr. Putnam against American slavery. Does the Doctor intend to say that God sanctions American Slavery? In an article [illegible] the Doctor says what he does. He would seem, therefore, to mean American slavery—or his allegation is not pertinent. There seems no occasion for his declaration, unless he means by it to defend *our* slavery. Is that his intent? Will he explicitly say that American slavery is warranted by the Bible? Will he say that the Bible does not call for the immediate abolition of our slavery? Will he say that the Bible does not demand of the white population of this republic its immediate abolition? I respectfully ask these questions, and request that Gov. Morril would give them each a direct and full answer. *Does not the Bible demand of our white population, all and each* of us, the immediate abolition of slavery? The abolitionists aver that it does. They base themselves on this doctrine—they associate upon it—and they act upon it. They say the system is wicked—that the word of God condemns it, and demands of us its immediate suppression. I ask Gov. Morril if he means in his article to say the contrary?

If Gov. M. will say the Bible does not demand its *immediate* suppression—*when*, I ask, does it demand it? If not its entire and total abolition—what features of it must be continued? And further, is not the abolition of *northern prejudice that wears hatred and dread*, essential to the abolition of southern slavery?

Under the article of Dr. Morril, is one headed "Mobs"—which I think, Mr. Editor, you have judiciously placed immediately after the avowed opinion that "the laws of God authorize slavery"—of this article I will remark in a future paper—saying nothing further now than that it no doubt refers to the churches at Campton and Plymouth, some of the members of which have been guilty of "insubordinate" liberty of speech and of conscience on the subject of slavery. I wish the writer had signed his article with his own name—there are many "Laymen." A further notice of it may be attempted.

Under this article stands another, very fitly located—on Texas—signed Thomas Bridges—denying that the assault on Texas is made in behalf of American slaveholding. The utter falsehood and wickedness of this letter of Mr. Bridges, may be seen, Mr. Editor, by consulting an able and interesting article in the Anti-Slavery Quarterly for January, from the pen of the erudite and indefatigable DAVID LEE CHILD.—To that article I refer your readers, and it seems to me, you could render them no better service, than by inserting it, entire, in your paper. It shows conclusively, that the Texian warfare is set on foot for the diabolical purpose of conquering a new slave market for this slave-breeding Republic! I know of no paper, of the size of that article, that contains more valuable, interesting and authentic information—and in these days of slavery and mobocracy, it is an article that may be read with great profit.

N. P. ROGERS.

Feb. 27, 1836.

Letters from Rev. George Storrs.

Rochester, Feb. 22d, 1836.

MR. KIMBALL:—I left Concord, as you know, for this place a week ago last Saturday; the travelling was so bad and the weather so stormy and cold that I went no further than Dover that day. I accordingly spent the Sabbath at the last mentioned place. The Dover Young Men's Anti-Slavery Society held their semi-monthly meeting on Monday evening. The question they had up for discussion was, "Have the people of the North a *right* to discuss the subject of slavery at the South?" There were two young men on each side. The discussion was maintained with a good deal of energy and spirit on both sides, and continued until nearly ten o'clock; the society then adjourned until the next evening to hear me on the same question. Those who took the *negative* of the question declared discussion to mean, "*The whole machinery of abolitionism*," and contended that "the North had no right to use this machinery because it was producing disorder and trouble, &c. at the South;"—"that the abolitionists used *harsh* measures, called hard names, &c." In my reply, I remarked, that the gentleman who had used these arguments was a physician. I asked, if he ought not to stop administering medicine? no doubt some of his patients have felt much worse, after taking one of his emetics! the doctor has produced *disorder!* "I shall die! I shall die!" cries out the poor patient. What *disorder* the doctor's *machinery* has caused!! But, "stop," says the doctor, "wait till the medicine has got through its operation." So say I. When a body is diseased, we are not to expect health will be restored without some unpleasant feelings. Slavery is a leprosy—a murrain—a consumption—a dropsy—a fever—a mortification—a burning plague! Would the doctor give a *mild* medicine in such a case? just a few *poppy* leaves, perhaps, lest the patient might think he was somewhat sick!

The next argument by those on the negative was, that "A part of the abolition *machinery* is to send *pictures among* the slaves—and those pictures are sent to *inflame their passions*." I considered this as said in the true style of anti-abolitionists,—a mere assertion, *without proof*. I denied that such was the fact, and demanded proof that abolitionists had sent this part of their *machinery* among the slaves *at all*. But suppose they had,—those *pictures* are either a *true* or *false* representation. If false does not the slave at once perceive it so? he knows whether it represents things that he has *seen* and *felt*. Suppose some person should make a picture representing a good and kind parent as flogging and abusing his children, and carry it among the children and tell them that it represented their parents' conduct to them—would not all the children at once say, "that's a lie?" Would they be likely to have their passions *inflamed* against their kind parents by such pictures? Common sense says, NO! If the pictures are *true*, then the slave if his passions are inflamed, is put in the light of a man who sits calmly by and sees his wife and children whipped, chained, abused, and every indignity offered them, and he is all *unmoved*; but another person passes by him and holds up a *picture* of the reality, and the man is in a rage and passion in a moment:—the *reality* he could *see* and *endure* unmoved! but the picture puts him in a flame and he burns with revenge!!

Those on the negative objected to the "abolition machinery" because "it calls slaveholders hard names." I inquired, What does the objector mean by hard names? Does he mean that we ought not to call things by their right names? Let him look at the case of Elymas the sorcerer.—Then said Paul, "O full of all subtelty and all mischief, thou child of the devil, thou enemy of all righteousness." Did our Saviour use less harsh language, or call milder names? Did he say to the Jews, you are bad, to be sure, but I will not call you hard names? or did he say, "Ye are of your father the devil and his works ye will do. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Did not our Saviour know that it would excite their passions? How imprudent, then, to use such machinery!! Old Eli was one of these *smooth reprovers*—but what said God to him? "I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." And this, too, against Eli, "because his sons made themselves vile and he restrained them not." He did *reprove* them, but it was probably in accordance with the modern custom of using very mild words, lest his sons should think him harsh. Nathan seems not to be so well acquainted with this *smooth* mode of reproving: "Thou art the man," was thundered in the ears of the royal sinner! But, "Nathan, you are too *personal*," so would say our opponents. John the Baptist was another of these "*injudicious*" reprovers,—he made Herod "trouble,"—and what "terrible consequences" followed! John was sent to prison! ay, he was finally "Lynched," and lost his head for not being more temperate in denouncing these *honorable* transgressors! And there is that "injudicious, hot-headed fanatic" of a Stephen, when he *knew* that it must produce "excitement" he cried out, "Ye stiffnecked and uncircumcised in heart and ears," &c. "which of the prophets have not your fathers [how injudicious!] persecuted?" [They "*entailed*" a persecuting spirit upon their children! poor creatures! Stephen, don't call them such "hard names"!!] "and they have slain them which showed before of the Just One, of whom ye have been [take care, Stephen!] now the BETRAYERS and MURDERERS." Do you wonder they "gnashed on him with their teeth," and "Lynched" him at once? What a pity he could not have taken a lesson from our wise *expediency* men!!

I have not time nor room, now, to give you, even, an outline of all the arguments against the "abolition machinery," and the replies to them.

After clearing away the rubbish of objections, I next labored to show from the word of God, ("thou shalt in any wise rebuke thy neighbor and not suffer sin upon him") and from facts, drawn from the constitution of the United States, and the laws of slave States, which infringe upon the rights of free citizens of the northern States, that it was both our *right* and our *bounden duty* to discuss the slavery of the South.

The vote was now taken on the question, and decided, unanimously, in the *affirmative*.

Yours in the cause of human rights,
GEO. STORRS.

MR. KIMBALL:—My last letter was written from Rochester. I gave you some account of our discussion at Dover. From Dover I went to Great Falls, where I gave a lecture on slavery, by request of the Executive Committee of the Anti-Slavery Society of that place. At the close of my lecture, I presented the claims of the Herald of Freedom; thirty persons subscribed for it, on the spot, and the next morning several more; making nearly forty *new* subscribers at that place.

While at Great Falls I had some conversation with a man on the "*exciting* subject." He thought, the slaves were very well off;—would not be free if they could;—masters would be glad to get rid of them; &c. While we were talking a newspaper was brought in from the Post Office; on taking off the wrapper, it proved to be, the "LEXINGTON OBSERVER AND KENTUCKY REPORTER." On opening it, the first thing that struck the eye was the "PICTURE" [how incendiary!] of a female slave running away: over her head "**100 DOLLARS REWARD.**" I showed this to the man with whom I was conversing, and remarked, how *contented* this woman was! how her master wanted to get rid of her!! I read him the advertisement. The woman is described, among other things, as being "very *polite* in conversation:"—pity her master, "RICHARD H. CHINN," could not take a few lessons from her, and learn good manners. He says "She was *raised* in Charleston, S. C.!" Not *born*, or brought up, but *raised*, as farmers raise horses, cows, and hogs! how polite! This same paper contains not less than four advertisements of slaves for *sale* in connection with various *animals* and *things*. Take the following extracts. "FOR SALE ON MONDAY, *the 1st day of February next*, &c. **SEVERAL LIKELY SLAVES**, A large Stock of every description. Among them are some *Fine Brood Mares*; *Beef Cattle*; *Milch Cows with Calves*; one Yoke of Oxen and Cart; &c. &c." Directly under the above, without even a mark between, is advertised, as "*Wanted*"—"a Lady—to instruct, &c. POLITE education!" Next under this, follows, "**Public Sale**, On Tuesday, &c. TRACT OF LAND, &c. Also four or five likely [!!] YOUNG NEGROES, consisting of Girls and Boys"!! One is made to think of those spoken of, and condemned, in the Scriptures, who "sold a *Girl* for [illegible]"

Next we have in this same paper, "VALUABLE REAL ESTATE FOR SALE," &c. "FARM" &c. "DISTILLERY" &c. "**Bagging Factory**" &c. "Also a number of VALUABLE SLAVES; among them some of the best qualified hands for a Bagging Factory in the State."—"If not sold they will be Hired to the purchaser of the Factory."!! "*Hired*," mark that; but who is to have their wages? O, the *robbers* of God's poor, to be sure! "Go too now, ye rich men, weep and howl for your miseries that shall come upon you;"—"the *hire* of the *labourers* is of you kept back by fraud."

In the next column, adjoining the above, is another advertisement, headed,

"LOOK AT THIS!!"

Various things are then set forth for sale; among them Barn, Stable, Corn Crib—one first rate Jack—one large young Jenny, with a sucking colt, (her first one) 10 weeks old, &c. 12 or 15 head of Horses; from 20 to 30 head of first rate Sheep; a number of thrifty Stock Hogs, &c. Also, eight or ten likely NEGROES, to good masters [!!] consisting of Men, Women, Girls, and Boys."!!!!

"I speak as unto wise men; judge ye what I say." Have the slaveholders any occasion to complain of anti-slavery "*pictures*," while they, themselves, draw, and send out, such *immoral* and *scandalous* PICTURES as the above? "O shame, where is thy blush?" Talk not of *soft words* in view of such outrages on human nature. Well might we apply the words of our Saviour to certain cities of old; "It shall be more tolerable for the land of Sodom in the day of judgment, than for" these traders in God's image, and his *unoffending* poor. Shall not the people of the Granite State utter their voice, in every *moral* and *Constitutional* way, against such "shocking abominations?"

I presume, Mr. Editor, you may think you ought to have *pay* for inserting the foregoing advertisements. *Charge* it to those traffickers in the *souls* and *bodies* of men; and, if we cannot collect it before, we will *wait* till the great day of accounts for a *settlement*.

From Great Falls I went to Rochester, last Saturday. Preached forenoon and afternoon in the Methodist Meeting House, and lectured on Slavery in the same house, in the evening, to a large and attentive audience, in peace. I was expected there to lecture, four or five weeks since; a large number of people assembled to hear; but by some misunderstanding I was not present; the people were unwilling to go away without hearing something on the subject; so a brother of Judge Upham supplied my lack of service, much, I believe, to the satisfaction of the hearers. The lecture of Mr. Upham was the first they had had in the place. "The people had a mind" to hear. I gave them a second lecture on Monday evening last, and organized two Anti-Slavery Societies; a male and female, consisting of *one hundred* members. Of the Men's Society, JOHN C. INGALLS, Preceptor of Rochester Academy, is President, and HENRY M. LINDSEY, Secretary.

The Ladies' Society did not appoint all their Officers that evening; but design to fill up their Board, at their monthly meeting next week.—Miss CAROLINE HALE is Secretary.

Rochester has made a good beginning, and I trust will persevere, as it has begun.

If Abolitionism is made of such materials as to *die*, after the next "Presidential election," as an aspiring demagogue, in the true style of a *dough-face*, has boastingly said; then, I say, *let it die*. But it happens that abolitionists are men of *principle*, and not of *party*: therefore it is, I venture to predict, that the political demagogue, above alluded to, will prove to be a false prophet. Abolitionism die! Yes, when *truth* dies! when righteousness dies! when the God of the oppressed dies! Till then, it will live;—and live to the shame of truckling politicians, and the downfall of that system of robbery, pollution and murder that now defiles this *boasted* land of *freedom*, but *real* asylum of *Tyrants*.

Yours in the cause of suffering humanity.
GEO. STORRS.

New-Market, Feb. 26th, 1836.

[For the Herald of Freedom.]

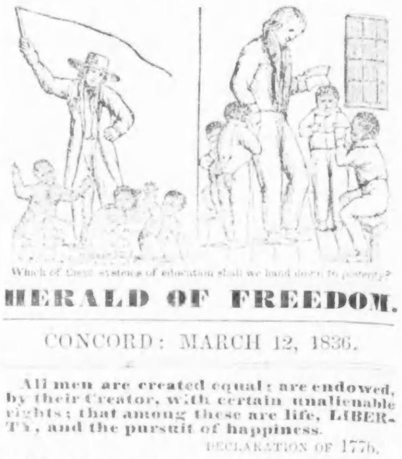
New-England McDuffie.

MR. EDITOR,—It was a matter of surprise to some of my neighbors that you should call our venerable Gov. Morril the NEW-ENGLAND MCDUFFIE, and it was not until I exhibited to them the following *Harmony*, that they would be convinced that there was such an agreement in their opinions, and that the New-England advocate of Slavery even outstrips the "Leviathan of the South."

Yours,

GIOVANNI.

GOV. MCDUFFIE *says*,	GOV. MORRIL *says*,
"Whether we consult the Sacred Scriptures, or the lights of nature and reason, we shall find these truths [the consistency of domestic Slavery with the will of God, and the consignment of the African race to this condition] as abundantly apparent, as if written with a sunbeam in the heavens. Under both the Jewish and Christian dispensations of our religion, domestic slavery existed with the unequivocal sanction of its prophets, its apostles, and finally its great Author. The patriarchs themselves, those chosen instruments of God, were slaveholders. In fact the *divine sanction* of this institution is so plainly written, that 'he who runs may read it.'"	After quoting a number of texts from the sacred scriptures, showing, as he asserts, that a person may become the *property* of another, "Here Slavery is distinctly recognised by the *positive* law of God, and also by the *moral* law," and adds, 'God's law says, 'If a man buy a Hebrew servant, he shall be his slave six years; and under other circumstances he shall be his slave forever.'" "God's law says, 'A man may buy a servant, he shall serve his master forever; he is his PROPERTY.'"



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: MARCH 12, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

The Herald and its Friends.

We have already received some cheering answers to our Prospectus.—One friend writes us that he "will be responsible for *twenty copies*, and will obtain as many more subscribers as he can." Another says "forward ten copies with the one I now receive. Your paper is doing much good in this quarter, and I will do all I can to put into circulation. I trust all our friends will come up to your support with their accustomed promptness." A friend in Vermont says: "I have spent a little time in obtaining subscribers for the Herald. I have met in my efforts all kinds of dispositions. Some whom I met would speak well of abolition principles, while others would condemn them in the severest terms." As the result of my exertions, I send thee the following names." The letter contained *nineteen* subscribers, every one of whom paid *in advance*. Another town in Vermont, where the past year only one number of the Herald was taken, has sent us *eight*. A friend in this State, who sent in a discontinuance, remarks, "In order that you may not be discouraged, in the place of Mr. ——, who wishes his paper discontinued, I send you three new subscribers." He had sent us several previously.

We have presented the foregoing extracts in order to stimulate our friends to good works.—Such communications are cheering, and we hope others will go and do likewise. The times demand universal effort on the part of abolitionists. Information must be spread among the people while yet the Press is free. Nothing else will save us from the shackles which the slaveholder and his Northern coadjutors are clanking over our heads. Nothing else will save us from a thraldom which is now crushing our colored brethren. We are called upon to defend intellectual and religious liberty, freedom of thought, of speech, of opinion. Not only the rights of the colored man are to be advocated, but our own rights are to be defended. A voice of strength and courage, of firmness, of unyielding determination is needed. The ignorant are to be enlightened, the indifferent excited, the prejudiced reproved, the haughty and intolerent rebuked, the bold exhorted, the timid encouraged, the doubting assured,—all urged to the performance of duty and justice. We know not how soon attempts will be made to trammel the Press and the tongue. Now is the time to counteract the tyrannical designs of our opponents. Who will not aid in spreading light in the community?

We need assistance. Our subscription list is not half as large as it ought to be. As it now is, the burden falls on a few. This ought not to be. Three thousand subscribers can be obtained for us if our friends will only make the proper exertions. Will they do it? We assure them if they will only give us their support, neither threats, nor mobs, nor SEDITION LAWS shall stop us. If they will give us subscribers, we will give them the paper. Every person who now takes the Herald can procure us another subscriber. Some who have sent us none, can send us, if they please, five, ten, or fifteen. Will they do it? Friends of oppressed humanity, come up to our help against the mighty.

TO CORRESPONDENTS. We have opened our columns freely this week to the favors of our correspondents in preference to ourselves. We thank them for their assistance, and hope they will continue it. We have however a word to say. Be always as brief as the subject will consistently admit. Long articles in a newspaper are often formidable. *Point* is an indispensable quality.

The '*short*' communication, occupying only seven pages of foolscap, of our Portsmouth friend, will receive attention soon.

'A New-Hampshire Democrat' was received too late for this week. Others are necessarily postponed. To all we would recommend patience as an excellent virtue.

The West-Indies.—An interesting article on Emancipation in the West-Indies will be found on our last page.

Abolition Discussion in Congress.

The Senate proceeded to consider the petition of the Friends assembled at Philadelphia, praying for the abolition of slavery in the District of Columbia.

Mr. Back, who was entitled to the floor, being unprepared to speak on the subject today, it was suggested by Mr. Webster that the subject should lie over until to-morrow; but the sense of the Senate being in favor of proceeding with the discussion,

Mr. Wall then addressed the Senate at length on the merits of the question. He argued in favor of the constitutional right of petition in all cases, except were disrespectful language was addressed to the body, to whom a petition should be presented.—This petition came from a society who had proverbially abstained from mingling in controversies wherein politics or religion was concerned: if it was once established, as a principle, that stating "slavery or the slave-trade to be illegal," was disrespectful, then, he feared they would establish the necessity for a new process of expunging which would oblige them to expunge the Constitution—the works of Jefferson—and much that was contained in the library and writings, purchased from the descendants of Washington. He called on the Senator from S. C. to review his opinion on this subject, and not by opposing the right of petition, mix up with it, any question as to the general detestation in which the abolitionists were held. He could not assent to the doctrine, that petitions should be limited, or to these grievances only, and in the redness of which, the petitioners were affected, for, whenever the rights of a citizen who was under the protection of a constitution, was assailed, that right could not be touched, without giving to every other citizen throughout the Union the right to express an opinion in reference to it. He was willing to say inexpedient to act on the prayer of the petition; and justified that course to allay excitement, believing that Congress by coming to such a conclusion, might safely repose on the common sense of the people, and at all events, that the petitioners were not a class of men, who would be willing in order to effect their object, to wade through seas of blood amidst the fragments of a falling empire.

Mr. Black said he was ready to take the strongest measures that could be devised to put an end to the schemes of the fanatics, and he accordingly advocated the motion submitted by the Senator from S. C. If that proposition should fail, then in that case, the motion to reject the prayer of the petition being the next strongest measure, he would join in support of it.

The subject was further debated by Mr. King of Geo., and Mr Porter, the latter of whom, had not concluded when he moved to adjourn, but withdrew that motion in order to enable Mr. Leigh to present a memorial from the General Assembly of Virginia, protesting against the constitutional right of Congress to interfere with the abolition of slavery, and calling for enactment of penal laws to prevent the fanatics from exciting the South, &c. &c.

The memorial was laid on the table, and ordered to be printed, after which the Senate adjourned.

In the House, it being petition day, petitions were called for by States, and the old subject came up again. The first business was a pending question of order on Mr. Lawler's appeal from the decision of the Chair, relative to his right to send instructions to the Select Committee, raised by Mr. Pinckney's resolution, directing that Committee to report that Congress has no right to legislate on the subject of emancipating the slaves in this District. The chair decided that the proposal to give such instructions was out of order. The question of the appeal was briefly discussed by Messrs. Mercer and Briggs, who sustained the decision of the chair; and by Messrs. Shephard and Lawler, who opposed it. The last mentioned gentleman, after an animated address, in which he called upon the House to pause in their career, and asserted that the fact could not be disguised that the South had been by fraud legislated out of their rights, withdrew his appeal.

Petitions for abolition were then poured in by scores from various parts of New-England, New-York, and Pennsylvania.

Messrs. Adams, Grennell and Jackson, of Massachusetts, Mr. D. J. Pearce, of Rhode Island, Mr. Judson, of Connecticut, Messrs. Russell, Doubleday, Lay and Hazeltine, of New-York, and Messrs. McKeanon, Heister, Potts, Harper, Chambers, Beaumont, Banks and Ingersoll, of Pennsylvania, severally presented one or more petitions, numerously signed by persons of both sexes, praying for the abolition of slavery and the slave trade in the District of Columbia.

All which petitions were referred, without a question, to the select committee heretofore appointed on Mr. Pinckney's resolution.

Mr. Clark, of Pa., presented the petition of sundry inhabitants of the county of Dauphin, in that State, constituting the members of a convention held during the last summer, praying Congress to make an appropriation to send free colored persons and manumitted slaves to Africa, provided the constitution of the United States justified such an appropriation; and if not, then praying for the adoption of such measures in relation to it, as would authorize the appropriation.

Mr. C. moved that the memorial be referred to a select committee, and be printed.

Mr. Patton, of Va., moved to lay both those motions on the table. [All of which motions lie over one day.]

Mr. Granger, of N. Y., presented the petition of 635 citizens, mostly residents of Greene county in the State of New-York.

Mr. G. said, that all the persons whose signatures were attached to this memorial were legal voters. He had examined their names, and although they resided somewhat at a distance from himself, he could bear testimony to their general character and intelligence.

The Speaker said, if this was an abolition memorial it must go over at once to the select committee.

Several calls for "order."

Mr. Granger—Am I called to order, sir?

The Speaker said it was not in order to go into such particulars.

Mr. Granger—Am I not bound to make my statement of the contents of the petition?

The Chair said the gentleman can only state the contents of the petition, but nothing of the character of the petitioners.

Mr. Granger—I suppose a member is responsible for any paper he may present.—Before presenting it, I claim the right to state to this House what I know of the character of the petitioners, in language so succinct as not unnecessarily to occupy the attention of the House.

The Speaker said that such had been the usual course; but under the late order of the House, it was his opinion that the gentleman could not go into such details on a petition of this character.

Mr. Granger. Of what character, sir? I have not yet stated the character of this petition.

The Speaker read the rule, and said that the gentleman from N. Y. had no right to make such statements.

Mr. Granger. Then, sir, I have no right to speak of the character or sex of the petitioners.

The Speaker said, the gentleman had a right to state, that the memorial was on a particular subject from a number of persons. Beyond this he could not go.

Mr. Granger. Then I say that I hold in my hand the petition of 635 citizens of the State of New-York, mostly residents in the county of Greene, not within my Congressional District. If I had the permission of the House, I should bear testimony to the character of the petitioners.

Loud cries of order.

Mr. G. in continuation. But not having that permission, I go on to say, that it prays for the abolition of slavery in the District of Columbia, and I move it be referred to the Select Committee appointed on that subject.

And the petition was so referred.

Mr. G. also presented a memorial of the Society of Friends of the Genesee Yearly Meeting in the State of New-York, praying for the abolition of slavery in the District of Columbia, and in the territories over which Congress has exclusive jurisdiction. Referred to the Select Committee.

A temporary calm followed—but it was only the prelude to a tempest. When, in the regular order Virginia was called upon, Mr. Patton presented certain resolutions, passed unanimously by the Legislature of that State, relative to slavery in the District of Columbia, and the territories, and moved to refer them to the committee on the District with instructions to report:

That Congress possesses no constitutional power to abolish slavery in the District of Columbia, or in the Territories of the U. States.

That any act of Congress having for its object the abolition of slavery in the District of Columbia, or in the Territories of the U. States, ought to be regarded as affording just cause of alarm to the slaveholding states, and bringing this Union into imminent peril.

The Speaker decided, that the motion to commit to the committee on the Judiciary was not in order; and that the communication must go to the select committee heretofore appointed on the subject of Abolition of Slavery in the District of Columbia.

Mr. Patton appealed, and proceeded to argue the question. The House, he said, had undoubtedly, a right to make any disposition of these resolutions they thought proper, but he denied, that, as a matter of course, they must, under Pickney's resolution, be referred to the select committee. That committee had no jurisdiction over them. They covered ground not touched by that resolution, and embraced subjects which the committee were not required to deliberate upon.

Mr. Wise followed his colleague. He was most anxious the paper just presented should have the direction Mr. Patton had moved for; but he was at a loss what to do in regard to the decision of the chair, for he thought that decision quite consistent with the letter and spirit of the resolution of Mr. Pinckney, while it laid low the rights of Virginia. And, sir, exclaimed the orator, I wish to say now to Virginia, "Behold your Sovereign! Behold the cords thrown around you by—Southern men! See who have trampled upon your rights."

The Chair. The gentleman's remarks are irrelevant.

Mr. Wise. No sir—I will show you their pertinency. I am about to offer reasons for reversing the decision of the chair, notwithstanding its consistency with the letter and spirit of the resolution—and I bring these *reasons* from its effects. I call upon the House not to sustain it in justice to the south. The voice of that section of the country will be smothered in the select committee—it will be called *agitation* there. Yes, sir, this very act of Virginia will be stigmatized as agitation—as fatiguing and disgusting—to quote from the vocabulary of the Attorney General of New York.

Mr. W. proceeded to prove the iniquitous operation of the decision. The Speaker called him to order several times for irrelevancy. The Virginian, however, persevered; and maintained he had a right to apply to the chair's decision that most powerful weapon of the logician, the *argumentum ad absurdum*—and he would go on, and shew the absurd consequences of it, if it should be adopted by the House, as he prophecied it would! Here he was again called to order. "Well, then," he exclaimed, "I will leave that ground, and say, I cannot sit still, and see this act of Virginia, in regard to which her people are unanimous, which none there dare contravene—nullified, laid low, trampled in the dust by this House. It is to make slaves of us!" Here he was again interrupted by the Speaker. Mr. Wise was driven beyond his patience—and said, if the chair was determined thus incessantly to interpose, he had no alternative but to appeal. Several members then rose at once, moving that he should be permitted to go on. He withdrew his appeal—and was allowed to proceed. But he had not got half a dozen words out of his mouth, to the effect that the decision deprived the south of its rights, when he was assailed by another round of "Order! order!"

The *Chair* hoped the gentleman would confine himself to the question of appeal.

Wise. "I meant to confine myself and *have done* so!" ("Order! order!" was again bawled out.) "I am told by friendly voices near me to go on—but how can I go on, when my voice is overcome by this confusion. Thank heaven, no densor can trammel the mind.

Here the Speaker rapped loudly with his ivory hammer, and called to order with all his might.

Great confusion now arose. Mr. Mason of Virginia, remonstrated against the Speaker's call to order. Patton, from the same state, arose, and demanded in a tone that was heard far above the repeated and noisy cries of "order, order," if there ever was a case in which a member had been so unjustifiably interrupted?

The Speaker was again about to give some oracular "decision." But Wise's Virginian blood was now up. "I do not yield to your decision, sir," he exclaimed, addressing the Speaker with extraordinary energy and directness, "I appeal from it—and I will make this a test question." The chair became highly indignant. Wise again arose and endeavored to speak—but he could not be heard for the noise in various parts of the house. He tried again—but the tumult increased.

The *Chair*—"The gentleman from Virginia will take his seat!" But Wise still maintained his position, while the storm raged on, louder and louder, but yielded, at length, and said, "I withdraw my appeal."

A long debate ensued on the point of order, raised by Mr. Patton's appeal, which was finally terminated by the call of Mr. Pinckney for the previous question: and the House seconded the call.

And the main question was ordered to be now put. Yeas 110; nays 76.

And the main question, "Shall the decision of the chair stand, by the judgment of the House" was taken, and decided in the affirmative—yeas 143, nays 40.

So the decision of the Chair was sustained.

Mr. Patton asked the unanimous consent of the House to withdraw the communication. Objection having been made,

Mr. Mason, of Va. suggested to Mr. P. to move a suspension of the rule, in order to submit a motion that the communication take the course usually given to such documents, be laid on the table and printed.

Mr. Patton announced his readiness to do so.

But Mr. Briggs moved the House adjourn, which motion prevailed, and at a quarter before 5 o'clock the House adjourned.

Tuesday, March 1.

In Senate, Mr. Clayton read a voluminous report from the judiciary committee on the disputed boundary of Michigan, closing with the recommendation, that the disputed territory on the south be assigned to the states of Ohio and Indiana, and that Michigan be compensated by an equivalent on the west, taken from the Ouisconsin territory.

The rest of the time was occupied with the abolition petition from Pennsylvania.

Mr. Prentiss, of Vt. maintained the *right* of Congress to abolish slavery in the District, and defended the friends of abolition against the charge of incendiaryism.

Mr. Webster expressed his preference for Mr. Tyler's resolution, referring the whole subject to the committee on the District, for the purpose of obtaining such a report as would be satisfactory to the south and to the north.

Mr. Preston, of S. C. expressed his fears that if something were not done shortly to satisfy the south, it would be too late. He should consider the *recognition* of the right of Congress to interfere in the District, as treading down the GATE AT THE ENTRANCE into the states, and a measure which would render it necessary for the slaveholding states to act for their own preservation.

Mr. Buchanan next obtained the floor, when the Senate adjourned.

In the House a considerable time was employed in settling the form of the journal of yesterday's preceedings during Mr. Wise's speech.

Afterwards, on motion of Mr. Briggs, of Mass. the rule of the House was suspended for the purpose of receiving petitions from the remaining states, that had not been reached for several weeks, beginning at Virginia.

Mr. Wise presented a memorial from John A. Smith, of the District, remonstrating against the interference of the northern people with the subject of slavery in the District. Mr. W. moved that it be referred to the committee on the District, with instructions similar to those moved yesterday.

The Chair decided, as yesterday, that the motion was not in order.

Mr. Wise appealed, and a debate ensued.

Mr. Lane said the West had not presented petitions for six weeks, and to stop the debate, he moved the previous question, which was seconded by the House, and the decision of the Chair sustained, 163 to 28.

Mr. Wise then informed the House, that he had received a letter from the Governor of Virginia, enclosing certain resolutions adopted by the Legislature of that state, in reference to the movements of the northern abolitionists, and he proceeded to read them. Mr. W., having read them, said that he had thus discharged his duty by bringing them to the notice of the House, but he declined presenting them, as he did not wish them to be referred to the Select Committee on Abolition.

The passage of a law, making the city or town in which property may be destroyed by a mob, liable to the sufferers for the damages they may sustain, has been recommended by the governor of Maryland in his recent message to the Legislature. The suggestion should be followed in every quarter of the country.

Equity of the Slaveholder's Title.

Dr. S. H. Cox in a letter to the Vermont Anti-Slavery Society, gives the following anecdote in illustration of the equity of the title by which men are holden as slaves.

The ancestors of all our colored brethren, were diabolically stolen in Africa, and cruelly forced over the ocean, and sold. Because they were bought in our country; they and their offspring with them, prospectively, to the last generation of time, were purchased, and confirmed to their owners and their heirs forever! Now, as to the *equity* of the title. Trace the stream to its source. Can man-theft make equity? Apropos—it is just a year, on the 3d instant since the Rev. Mr. Ludlow, of New York, (known and honored for his hearty faithfulness in this, and every other good cause,) and myself, were taking tea in that city at the house of one of my beloved families—for I was then a pastor—when a villian or two slipt into the hall and stole our overcoats, in the twinkling of an eye. The next day we entered a description of them at the police office, in some dubious hopes of their restoration. About three days after, I called alone, and had the pleasure to identify his, in their capacious wardrobe. It was strangely found. One of the thieves actually brought the other, with Mr. Ludlow's coat on him, to the office, complaining, virtually, as the event showed, that his co-thief was not *equitable* in dividing the booty; when they were both taken into custody, and the coat restored to its owner. But where, said I, is my new Boston wrapper, for which I paid a round sum the previous week? These were the thieves that took it also, and at the same time. Very like, sir, said the officer, you will never find it. They probably sold it to some equally *honest* purchaser, who encourages the trade; and there are many such in the city. But if sold from one to another a thousand times, and we find it at last, we will take it at all hazards, and restore it to you; for stealing, you know, can never make a title; and buying stolen goods, is no lawful possession.

Well, thought I, let my wrapper go—and gone it is to this day. But let me see—*stealing can never make a title* to a surtout or wrapper. What then if I had been in it myself—if I had been stolen and sold successively to a thousand purchasers, would not my present owner have an equitable title at last? Why, no—if a man is as important as a wrapper.

CHAPTER OF NEWS.

The Election.

From the returns which have been received, Hon. Isaac Hill, as was expected, is undoubtedly chosen Governor by a large majority. In this town the meeting was holden with less excitement than is usual on such occasions. Gen. Robert Davis was chosen Moderator at the second balloting, and the whole Jackson ticket was elected. The votes for Governor were as follows:

Isaac Hill	555
Joseph Healy	340
George Sullivan	35
Scattering	13

Earthquake.—Valparaiso papers 20th October contain the following: "The Pekin Gazette contains the details of the most terrible earthquake within the knowledge of man. The shocks continued with intervals for twenty one days. It is estimated that in the four provinces, 100,000 houses were destroyed. The fields were covered with dead bodies, and no one to bury them, and the survivors were obliged to live in the open air, exposed to the inclemencies of the weather. At Porg Tehin, the earth opened and a stream of black water burst forth which carried away produce, men, animals, houses, and whatever it met with in its course."

The Massachusetts Anti-Slavery Society have presented a remonstrance to the Legislature of that State against the resolutions, which have been transmitted from other states on the subject of Slavery.

Texian papers speak of Col. Crockett's activity in that country and not of his death as heretofore reported.

Massacre at Barcelona.—*Paris*, Jan. 11.—Deplorable excesses were committed at Barcelona on the 4th inst. Upwards of a hundred prisoners were massacred by the populace, in the citadel. The body of Colonel O'Connell was horribly mutilated. The disturbance continued on the 5th. The lives of all persons suspected of Carlism were threatened. On the 4th, upon receiving an account of these disorders, Gen. Mina left San Lorenzo for Barcelona.

Population of New-York.—It seems a census was taken last year of the whole State. We have before us the complete returns, in every County, by which it appears that this State has no less than 2,174,517 inhabitants—out-numbering the whole population of the 13 States when we resolved to be independent. The city has 270,089. Oneida County is next, 77,518.

The health of the king of Sweden is declining. His extreme old age is the cause, and his intention is, it is said, to pass the remainder of his days in a milder climate, leaving the throne to Prince Oscar.

Thursday the seventh day of April has been appointed by the Governor of Massachusetts as a day of fasting and prayer.

Warren Bridge, leading from Charlestown to Boston, is free. The citizens of Charlestown observed a grand jubilee on the 21 of March in honor of the event.

Gen. Houston, (of the Texian army) is said to have arrived at New-Orleans, and says the army wants every thing. Other accounts say Santa Anna, with a large army, from 5 to 10,000 men, was approaching St. Antonio de Bexar. The next news may be that the Texians have been totally routed.

Long Island Sound continues to be so firmly frozen that loaded teams cross it.

A bill before the Legislature of Massachusetts providing for the admission of professed Atheists to testify on the stand as witnesses, was rejected in the House on Thursday last, by a vote as follows, Ayes 139, Nays 353.

Benjamin Lundy has issued Proposals for publishing the poetical works of Elizabeth Margaret Chandler, with a memoir of her life and character. This amiable and accomplished young lady was a contributor to several popular periodicals, and for eight years contributed largely and regularly to the columns of the Genius of Universal Emancipation, the Female Department of which paper she superintended for a period of four years.

The Methodists at a recent meeting in New-York, subscribed the sum of thirteen thousand dollars, towards re-building the book establishment, destroyed a few days before by fire.

Vermont.—Two Conventions, one Antimasonic the other Whig, have been held at Montpelier, and nominated Gen. Harrison for President, and Francis Granger for Vice President.

The Galena Advertiser states, that two enterprising Yankees have recently invented and secured a patent for a *steam sleigh*, to run regular trips, steamboat like, between Galena, Dubuque, and Prairie du Chien.

At Paris, the celebrated Viscount Chateaubriand is engaged in translating Milton's Paradise Lost into French, for which he is to receive about $8,000.

[For the Herald of Freedom.]

Mr. Kimball,—As much has been said of the Cold of the past winter, I give you the following data, by which it may be compared with the cold of the winters since the year 1827, beyond which period I have not time now to extend my calculations. From the following Table which contains the mean of the Thermometer for each of the *winter months* since December 1827, and the mean of the whole of them each winter, you will perceive that the winter of 1835-36 exceeded in cold any preceding one for the last eight years, and probably for a much longer period.

I am respectfully,
Yours,
JOHN FARMER.

Comparative Table.

Winters of	*Mean for Dec.*	*For Jan.*	*For Feb.*	*For the Winter.*
1827-28	27.	21.6	31.8	28.
1828-29	32.	20.1	17.2	23.1
1829-30	33.	19.2	22.	24.7
1830-31	31.1	20.5	20.9	24.2
1831-32	12.8	22.8	23.3	19.6
1832-33	25.1	26.3	20.	23.8
1833-34	26.2	18.1	28.6	27.7
1834-35	23.	21.3	19.8	21.5
1835-36	18.5	22.5	14.7	18.5

The greatest degree of cold the past winter, by the Thermometer from which the preceding Table was made, was 22 degrees below zero, on the 4 Feb.—The coldest day was on Wednesday, 16 Dec. when the average of the mercury for the day was 11 below 0.

The number of days on which the mercury was at, or below zero, was twenty-five, viz:—5 in December, 6 in January and 14 in February.

Concord, March, 1836.

REMITTANCES.

E Gilman, S Dana, L M Chadwick, S Andrews, A Southard, W Odlin, A F Hildreth, D Hunt, C Hurd, J Cross, H Taylor, J M'Gee, J T Woodbury, H Hill, C B Hamilton, J Litch, K O Peabody, O L Reynolds, A M Carleton, T Wakefield, S S Crouch, A Pomona, A Chase, J Woodward, T Dodge, A Kidder, A C Chadwick, J G Chase, J Ward, D Blake, M Sawyer, S Sweat, P P Woodbury, M Batchelder, L Woods, C Phillips, J B Wood, L Fogg, M Gerry, D Wiggins, E Ricker, R Bailey, S Tripp, S Nayson, J Merrill, L Silver, E Lord, J Horn, J Wentworth, A Folsom, G W Wendell, J Davis, J Horn, A Johnson, E A Curtis, W Wilkinson, S Chase, L Wentworth, A Flagg, M Bates, G Hanson, R Steele, G Waterhouse, L Kelly, G Hall, W Jenkins, B Bunker, C T Rowell, S Moore, A M Wiggin, R Ellis, A Folsom, M H Osgood, S French, A F Stone, H A Foot, L Beach, J Perkins, J Trickey, E Blaisdell, E B Lamson, A Foy, M Lord, M Holsdon, M Drew, D Hoit, A Battey, J Harkness, J Chase, J Bushnell, D Jackson, B L Knight, W Worth, E Varney, G Ropes, N Winslow, J Peabody, M Cram, B F Knapp, T Perley, G Blake, B Cushman, W Gilman, J A Woodbury, C Sargent, D Sanborn, J Clough, W Knowles, S Forrest, J Patten, B Winslow, J Chsby, B Stowe, S Carswell, W Fisher, W Clarke, G S Abbot, M H Morey, $1,00 each.

C Cutler, A Morrill, W F Rowland, J Farmer, G Tarr, D D Ruggles, $2,00 each.

W Badger, D Seavey, $1,50 each.

R Bickford, C D Cahson, J Rogers, Jr., M Brown, B Rolfe, 50 cts. each.

L Tappan, $5,00.

LETTERS

received at this office since our last paper.

D Rost, J Smith, J M Young, J Perkins, N Brown, H Todd, J H Stevens, R G Williams, D Baker, A White, G Ropes.

CO-PARTNERSHIP NOTICE.

THOMAS W. THORNDIKE having taken AMOS C. WARD as a partner in the

CARRIAGE MAKING BUSINESS

will conduct said business under the firm of *THORNDIKE & WARD* at the old stand on Main street.

☞ Thorndike & Ward having engaged experienced workmen in the different branches of Carriage making, feel no hesitation in tendering their services to the public, with the assurance that their work shall be executed in a faithful manner, good style, and on reasonable terms.

Stage Coaches, Chaises, and other carriages repaired and painted as above.

THOMAS W. THORNDIKE,
AMOS C. WARD.

Concord, March 7th, 1836. 3m

POETRY.

The Winter King.

BY HANNAH F. GOULD.

O! what will become of thee, poor little bird!
The muttering storm in the distance is heard;
The rough winds are waking, the clouds growing black!
They'll soon scatter snow-flakes all over thy back!
From what sunny clime hast thou wandered away?
And what art thou doing this cold winter day?
'I'm picking the gum from the old peach-tree,
The storm does'nt trouble me, Pee, dee, dee.'

But what makes thee seem so unconscious of care?
The brown earth is *frozen*, the branches are bare!
And how canst thou be so light-hearted and free,
Like Liberty's form with the spirit of Glee,
When no place is near for thine evening rest,
No leaf for thy screen, for thy bosom no rest?
'Because the same hand is a shelter for me
That took off the summer leaves—Pee, dee, dee!

But man feels a burden of want and of grief,
While plucking the cluster and binding the sheaf?
We take from the ocean, the earth, and the air;
And all their rich gifts do not silence our care.
In summer we want; in winter we're chilled.
With ever a void that is not yet to be filled.
'A very small portion sufficient will be,
If sweetened with gratitude—Pee, dee, dee!

I thank thee, bright monitor! what thou hast taught
Will oft be the theme of happiest thought.
We look at the clouds; while the bird has an eye
To Him who reigns over them, changeless and high!
And now, little hero, just tell me thy name,
That I may be sure whence my oracle came.
'Because in all weather I'm happy and free,
They call me the "WINTER KING"—Pee, dee, dee.'

But soon there'll be ice weighing down the light bough
Whereon thou art flitting so merrily now!
And though there's a vesture well-fitted and warm,
Protecting the rest of thy delicate form,
What then wilt thou do with thy little bare feet,
To save them from pain 'mid the frost and the sleet?
'I can draw them right up in my feathers, you see!
To warm them, and fly away!—Pee, dee, dee.'

MISCELLANY.

[From the New-York Evangelist.

West-India Emancipation.

Authentic and recent news from Barbadoes.

A few days since we had the pleasure of a call from an old and respected acquaintance, formerly a respectable attorney in Vermont, now a merchant in the island of Barbadoes, where he has resided most of the time since September, 1831. His character, as a Christian, and a man of observation, renders his remarks and statements worthy of entire confidence. We took some notes of his conversation, during the hour that he had to spare to us, between the time of his arrival here and his departure to visit his family, after so long a separation; and from these notes we have prepared the following sketch, every particular of which corresponds, we believe, with the statements he made:

The island of Barbadoes is one of the most populous portions of the earth. The inhabitants are reckoned to be at least 120,000, on an island not more than 21 miles long and 12 broad at the extremity. Of these, it is estimated that 80,000 were slaves, before the abolition act took effect, Aug. 1, 1834, and 20,000 free people of color. The colonial legislature of Barbadoes did not fully emancipate their slaves, as was done in Bermuda and Antigua, but adopted the apprenticeship system with all its absurdities and injustice to the emancipated slaves. This system of apprenticeship had been in operation nearly a year and a half, when our informant left the island. Many of the masters are now voluntarily emancipating their apprentices, and such is the progress of this, that it is probable nearly all will be made wholly free before the expiration of the legal apprenticeship. Intelligent men now generally admit that it would have been better for the island if the emancipation had been immediate and unconditional at first.

As to the effects of emancipation upon the public safety, they now laugh at the idea of fear. They are talking of reducing their military force. Ask them if they are not afraid the blacks will rise and cut their master's throats, and they reply, "What should they do that for, when they have got all they wanted?" The free blacks are organized into militia.

Many who opposed the abolition of slavery, step by step, to the last, are now in favor of it. They say it has been a good thing for the island. All their fears in regard to evil consequences have been disappointed.

The capital, Bridgetown, is very populous, the inhabitants from 10 to 20,000, but our informant had never known sufficient disturbance to occasion a person to walk forty rods to see it. There is vice enough, to be sure, but no combination of the vicious to disturb the public peace. He could lie down to sleep there, out of doors, as quietly as in any place in New-England.

There is no general complaint of the want of labor. The crops are got in as usual.—The blacks will work for pay, on their own day, and extra hours, as readily and as much as ignorant and depraved white people would do when paid for it. They act just as other people would do in similar circumstances. It is a common remark that a negro goes of an errand quicker, and loiters less, now he is paid, than when he was a slave.

As to the fear that abolishing slavery will lead to amalgamation, our friend avers that it operates precisely the other way, to separate the two races. Amalgamation has had its full run there, under the reign of slavery. You may go into a church now, and see 250 persons at a time, of whom you cannot determine confidently whether they are white or colored. It has been a common thing there for white men to keep colored women. Even married men did it. Every body says this is becoming now far less common, and the colored women, who used to be kept as concubines of white men, are now getting colored husbands. It takes the minister in the cathedral at Bridgetown a quarter of an hour to publish the banns of marriage.

The aversion between the blacks and whites is dying away, and they meet at church, and in business, as if there were no difference. Our informant attended the anniversary of the Wesleyan Mission, at Bridgetown, where one of the speakers was the attorney general of the island, a most respectable and talented lawyer, and another a man of color, as black as could be. They sat on the platform together without disparagement, nor was there any thought of strangeness about it. About three-fourths of the congregation present were blacks.

The Bishop of Barbadoes is a friend of the blacks, and is laboring incessantly to promote their improvement. The Methodists are also doing much good among them. Seven thousand Bibles and Testaments were recently received and distributed. Since the abolition act took effect, all efforts for the advancement of the colored population, in knowledge and religion, are greatly increased, all obstacles are removed, and every body is in favor of it, without a dissenting voice. They see their safety in it. They say, "We must make them intelligent and moral, for our own safety." Every teacher and preacher is allowed to have free access to the people, as free as in the free states of America. Saw almost daily a school containing over 140 colored boys, as well dressed and well behaved as any boys. The same is true of the girls' schools. Visited an estate where 80 children were kept at school *on the estate*. Every body speaks of these boys as the future citizens, legislators and magistrates of the country, and expect them to be as well qualified to take part in the government as any body.

The effect of abolition on the financial condition of the country is quite remarkable. Our informant says that real estate is rising, for the last six months has risen rapidly, in many instances has risen one third in a year. If persons had bought real estate two years ago, great fortunes might have been made. The consumption of dry goods has also wonderfully increased, and dealers in dry goods are making fortunes. The negroes now dress like other people. Some years ago, if a colored woman had been seen in the street wearing a straw bonnet, it would have been almost a signal for a mob. Now they dress as well as any people of their standing.

The imports generally are doubled. A very great increase has taken place in the importation of American productions. The blacks begin to live like human beings. The importations were never so great as the last year.

A gentleman of very extensive acquaintance and travel, one of His Majesty's Council for the island of Barbadoes, said that formerly, when he went home to England, the negroes on his plantation used to receive him on his return with sullen silence, regarding him as a tyrant returned among them. Since the abolition, he had visited England again, and returned, and he spoke with tears in his eyes of the joy his people manifested at his return, receiving and welcoming him as a friend and benefactor.—[Think of that, ye brethren who hold slaves; when will such pure joy be yours?]

A hurricane in 1831 destroyed most of the parish churches on the island, except in Bridgetown. Many of them have lain in ruins till the past year. Now they are rapidly rebuilding. The gentleman above referred to, said, that when they commenced the work in his parish, the negroes came together without any suggestion or solicitation, and offered their services to work on the building on their day, Saturday. The offer was at first declined, out of consideration for them, but they would not be put off. They insisted on it, "It belongs to us, this is our church as much as yours, this is our country now, our children will worship here," &c. The women came with the men, all animated with one spirit, and all taking the deepest interest in the work. [How much more grateful to the heart than colonization!]

The change of feeling on the subject of abolition is entire. Our friend was surprised on his first arrival to hear the subject so freely spoken of immediately after the act took effect. He supposed he should have to talk carefully and in whispers, as at the south. The papers are beginning to publish in favor of the act. While it was talked of, the people and the papers were violent and furious against it. After the First of August, seeing no disturbance, they began to congratulate each other. Now they are coming round entirely, and already begin to reproach America for continuing the system of slavery. This change does not seem to have arisen from any new views of slavery *as a sin*, but from what they see of the effects of abolition they are satisfied it is a great benefit. And they say it will come to the same result in America, whenever abolition takes place. Said our friend, "I felt ashamed of my country, to hear it reproached for the absurdity and inconsistency and sin of slavery, and I could make no reply. Here, among our own people, one does not feel it so much, but when we get abroad, we feel it keenly."

It is not the case that the negroes became impudent towards the whites, in consequence of emancipation. On the contrary, it is universally said that they are more civil than they used to be.

In short, one only needs to see the West Indies, to be convinced of the safety and utility of abolishing slavery. The experiment of emancipation has already gone on long enough to prove that negroes are like other people; if you give them their rights they are grateful, and have sense enough to see that it is now for their interest to support the laws, and that if they make disturbance they punish only themselves.

The whites on the island are rather a pleasure-loving people, hospitable and polite, but there is little serious piety apparent among them. We regret to learn that the Temperance Reformation has yet to begin on this interesting island.

[From Zion's Herald.]

Characteristics of Clay and Webster.

The two master spirits of the American Legislature at present are, unquestionably, CLAY and WEBSTER. The rivalry for the first eminence is between them, but public opinion has not yet fully arbitrated their claims. Webster is decidedly the most prominent of the rivals at present, but perhaps more on account of his frequent efforts in the national senate, than superiority of talent; and it is yet doubtful whether Clay would not produce a more extensive and vivid impression on the public mind of the nation, if he should avail himself of the same frequency in making labored efforts in the contests of that arena of giant warriors.

The ambition of Clay is evidently cooled, probably by the painful experience of the anxiety and labor necessary to maintain it—the deceptiveness of its expectations, and, if I may judge from a personal acquaintance with his character, not a little from that philosophical indifference to applause, which sooner or later characterizes all great minds, when matured by an experience of the world. He was once the enthusiastic votary of popularity, and devoted every passion and purpose of his noble mind to the acquisition of an extended fame; but it was in the days of his early manhood—days when genius is kindled more by the inspiration of ambition, than by its own native and purer ardors, and biased more by extraneous and imposing attractions, than by its own spontaneous tendencies—days, too, that in his case were wayware with dissipation, which subsequent years have measurably if not entirely corrected; but it is manifest to all that enjoy a personal intimacy with him, that the fervor of his ambition is allayed, while the fervor of his powerful intellect burns as ardently as before, and more steadily than ever. His genius is of a character adapted to such a change. It is not impetuous. It partakes more of fancy than of passion. Delicate and finely wrought imagery, apt allusion and touching sentiment, with manly but pungent satire, are the traits of his eloquence. He is of the school of Cicero, not Demosthenes. The social sentiments have all their softening power over his mind.—The overwhelming effect of the death of his daughter, during the present session, affords no unaffecting proof of a heart which, amidst the distraction of a long career of public contest and the uncongenial cares of the statesman, still cherished the tender affections of domestic life, and clung to the images of home. But yet I would not convey the impression, that his mental character is made up of *mere* fancy and animal feeling; with these are combined no inconsiderable degree of fine classical taste and of philosophical discrimination. He possesses a penetration at once transparent and thorough, an intelligence that comprehends more or less of all departments of knowledge and affords resources of illustration on almost every topic. His manners in social society are exceedingly graceful and familiar. Courtesy and ease mark his whole deportment, and no one who spends fifteen minutes in his company, will go from it without carrying away with him the image of a perfect gentleman.

The characteristics of Webster's intellect have no analogy with those of Clay, and of course it is difficult, if not absurd, to estimate their relative claims by a parallel of mental characters. The general idea of Webster's intellect is that of *force*—power, in its boldest, broadest exhibition. It is constructed on a scale of most gigantic proportions; its whole model is colossal, while Clay's is distinguished by symmetry, classical taste, arrangement, distinctness and beauty. Who shall decide which is superior? While some would wonder at the noble grandeur of the *Jupiter* of Phidias, others would prefer to admire the fine workmanship of the Apollo of Praxiteles. *Strength* is developed in every component part of Webster's discourse. There is strength in his *diction*—it is the naked force of plain words, the nerve of language. Scarcely ever does a single phrase of mere ornament appear in his longest speeches. His *imagery* is best designated by the term strength. In his celebrated contest with the Nullifiers of the Senate—that memorable war of the giants—he represented Calhoun as a *strong man in a miry pit*, only working himself deeper into the mire by his powerful efforts to extricate himself. In his speech at Worcester, speaking of the change of politics in the different States, "Let Massachusetts," he says, "be the last *star* that shall *fall from the heavens*." Speaking of the American Constitution in his speech at the Odeon, in Boston, he uses these sublime words, "From the victims of the oppression of thrones, of superstition, and of ignorance, I hear voices, *millions* of voices, coming to us in one swelling note of monition, and bidding us by their wrongs and their sorrows, preserve sacredly this best safeguard of our liberty." I quote from memory. His speeches abound with such examples, many much more striking and characteristic than these specimens; but these may answer as *fac similes* of his powerful mind. His *argumentation* is truly resistless. It is plain, compact and conclusive. He commences with laying a foundation of solid material, adding mass after mass of proof, until he rears around him a fortress of impregnable power, flanked and redoubted—with frequent explosions of artillery, carrying blazing destruction with them—magnificent figures, which like that of the falling star, approach the sublimity of primitive inspiration. Nearly all his speeches will be of standing value, when the occasions which elicited them shall be no longer of interest. They are masterly expositions of constitutional law, valuable commentaries on American policy. Webster is perhaps one of the best *deliberative* orators in the legislatures of the civilized world, but as a *popular* speaker he falls short of Clay. He apparently attempts nothing of the orator. He seems conscious of the correctness of his views, and conveys the impression that he wishes not to rest them on any other security than the evidence of their correctness. His gesticulation is dignified but not ornamented, and sometimes deviates entirely from the rules of the art. His voice is strong and capable of the lowest and most delicate tones of the orotund. He moves along from paragraph to paragraph with majestic dignity. When impassioned, there are no violent contortions, but on the contrary, you can generally anticipate any burst of grand thought by the subdued orotund which his voice assumes at such times, like the commencing of the thunder. *Clay* commences with a play of politeness, he moves along calmly and pleasantly, like the stream through all the variety of landscape beauty. You reverence *Webster*, and feel as if one from a superior order of beings, whom you cannot approach, speaks the councils of wisdom to you. You are at home with Clay, smile at his satire, admire his fine imagery, applaud aloud his glorious burst of eloquent thought, care not how long he protracts his discourse, and experience a heartfelt *regret* when he ceases.

G. H. I.

Mobs.

In Dr. Channing's late work upon slavery, we find some excellent remarks relating to mobs which we transfer to our columns.

"Let every friend of freedom, let every good man lift up his voice against mobs.—Through these lies our road to tyranny. It is these that have spread the opinion so common at the South, that the free States cannot long sustain republican institutions. No man seems awake to their inconsistency with liberty. Our whole phraseology is in fault. Mobs call themselves and are called the people, when in truth they assail the sovereignty of the People, involve the guilt of usurpation and rebellion against the People. It is the fundamental principle of our institutions, that the People are Sovereign. But by the People we mean not an individual here and there, not a knot of twenty or a thousand individuals in this or that spot, but the community formed into a body politic, and expressing and executing its will through regularly appointed organs. There is but one expression of the will of Sovereignty of the people, and this is law. Law is the voice, the living act of the People. It has no other. When an individual suspends the operation of Law, resists its established ministers, and forcibly substitutes for it his own will, he is a usurper and a rebel. The same guilt attaches to a combination of individuals.—These, whether many or few, in forcibly superceding public law, and establishing their own, rise up against the people, as truly as a single usurper. The people, as truly should assert its insulted majesty, its menaced sovereignty in one case as decidedly as in the other. The difference between the mob and the individual is that the usurpation of the latter has a permanence not easily given to tumultuary movements of the former. The distinction is a weighty one. Little importance is due to sudden bursts of the populace because they so soon pass away. But when mobs are organized, as in the French Revolution or when they are deliberately resolved on and systematically resorted to, as the means of putting down an odious party, they lose this apology. A conspiracy exists against the sovereignty of the people, and ought to be suppressed as among the chief evils of the State.

In this part of the country our abhorrence of mobs is lessened by the fact that they were thought to do good service at the beginning of the revolution. They probably were useful then; and why? The work of that day was revolution. To subvert a government was a fearful task to which our fathers thought themselves summoned. Their duty they believed was insurrection. In such a work mobs had their place. The government of the States was in the hands of their foes. The people could not use the regular organs of administration, for those were held and employed by the power wishing to crush. Violent irregular efforts belonged to that day of confusion. To resist and subvert institutions is the very work of mobs, and when these institutions are popular, and when their sole end is to express and execute the will of the people and as such should be understood and suppressed. A people is never more insulted then when a mob takes its name. Abolition must not be put down by lawless force. The attempt so to destroy it ought to fail. Such attempts place abolitionists on new ground—They identify it with our rights and popular institutions.—If the Constitution and laws cannot put it down, it must stand—and he who attempts its overthrow by lawless violence is a rebel and a usurper. The supremacy of the law and the sovereignty of the people; are one and indivisible. To touch the one is to violate the other. This should be laid down as a first principle, an axiom, a fundamental article of faith which it must be heresy to question. A newspaper which openly, or by innuendos excites a mob, should be regarded as sounding the tocsin of insurrection. On this subject the public mind slumbers, and needs to be awakened, lest it should sleep the sleep of death."

[From the Oneida Standard and Democrat.]

The Southern members of Congress go against the abolition of slavery, on the ground of its unconstitutionality; because, say they, congress is bound to protect them in their private property—congress is equally bound to protect every man in his private property—private property is sacred. The right of private property belongs to every man. And if a slave can be called private property, then every slave is the owner of himself, and congress should abolish slavery for the very reason of securing this private property to every man. The property in the slave has been taken from its true owner, and held by force from him. Congress should abolish slavery, and restore this private property to its original and true owner.

HOW TO GET RID OF AN UNPLEASANT COMPANION.—As a temperance party were travelling lately in a stage, a passenger was taken up on the road, when immediately, the stage was filled with alcoholic vapors thrown off from the lungs of their new companion. This, of course proved a serious interruption to the enjoyment of the party. At length one of the gentlemen cried out, "Mr. Driver, where did you put that jug of rum?" "I've got no jug of rum," replied the driver. "But you have; do you think I can't smell rum? And it must be that either the jug is broke, or the stopple is out." The man who had occasioned the trouble soon let down the window, and turned his face towards the fresh air. "Does it make you sick to ride in the stage?" asked one of the company. "Yes," he replied, "and always when I can, I keep my head out of the window." At the next stopping place, he took his seat outside.

OLD MAIDS.—I love an old maid; I do not speak of an individual, but of the species—I use the singular number as speaking of a singularity in humanity. An old maid is not merely an antiquarian, she is an antiquity; not merely a record of the past, but the very past itself; she has escaped a great change, and sympathises not in the ordinary mutations of mortality. She inhabits a little eternity of her own. She is Miss from the beginning of the chapter to the end. I do not like to hear her called Mistress, as is sometimes the practice, for that looks and sounds like the resignation of despair, a voluntary extinction of hope. I do not know whether marriages are made in heaven; some people say they are, but I am almost sure that old maids are. There is a something about them which is not of the earth, earthly. They are spectators of the world, not adventurers nor ramblers; perhaps guardians—we say nothing of tattlers. They are evidently predestinated to be what they are. They owe not the singularity of their condition to any lack of beauty, wisdom, wit or good temper, there is no accounting for it but on the principle of facility. I have known many old maids, and of them all, not one that has not possessed as many good and amiable qualities as ninety and nine out of a hundred of my married acquaintance. Why then are they single? Heaven only knows. It is their fate!—*Englishman's Magazine.*

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Concord, Jan. 6.

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